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# broadsheet 7



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## editorial

# labour pains

It seems a good introduction to a discussion of women in employment to put the struggle in historical perspective. If you consider England to have been the main source of New Zealanders' attitudes towards working women, it is interesting to trace the development of those attitudes through English history up to the time of British immigration to New Zealand. What follows is necessarily a series of generalisations, but it is the pattern that is important.

The first point that emerges is that the struggle for women's rights has occurred in waves rather than showing a steady development. The spurts of energy have come from the upper classes however - the fate of the lower classes in each period has a depressing sameness. The majority of Englishwomen worked for their living. Under the Normans they worked side-by-side with the men at the bottom of the feudal shit-pile. In later centuries country-women did spinning, carding, weaving and harvesting while city women either owned businesses with their husbands or worked at trades as seamstresses, lace- button- or pin-makers and, oddly enough, vintners. Working-class women in trades were always paid half or less than half of a man's earnings.

No hope for change could come from such an exploited class. It would have to come from upper-class women, the minority, who were meanwhile playing a variety of roles. Norman women, for instance, influenced by the Greek ideal of the totally subservient woman and the Christian ideal of a woman free from 'manly' passion and ambition, strove to be the models of idleness and purity demanded by the chivalric code. Renaissance women were miraculously well educated and taken more seriously. But this hopeful atmosphere ceased after the Civil War. The Restoration woman aspired not to learning but to 'accomplishment' and was frivolous and materialistic, in reaction to the harshness of a long period of war and unrest. A gleam of change appeared with the 'bluestockings' at the end of the eighteenth century. Some of them declared against marriage, and fought for girls' schools.

At the same time however came the growth of the notion of 'sensibility' - the only proper education for a young lady was thought to be at the hands of a governess. Any professional

training for women was thus impossible. A woman who wanted to work was accused of wishing to sink to the level of her seamstress.

Then followed the industrial revolution, which deepened the misery of the working woman. Lack of income from home industries and the necessity for both parents to work forced families into the cities. A woman could no longer both work and care for young children. In addition, the cramped home conditions were unhealthy. Family life became hell.

Meanwhile a new, larger middle class flourished, its women accepting the old standards of gentility and kept idle by a menage of poorly-paid servants. On the one hand they saw the ideals of their class confirmed by increasing prosperity and on the other the squalid life of the working woman and her inevitable neglect of her children.

At which point the first British immigrants set off for New Zealand. They came from the lower or lower-middle class, but they found that they were the genteel class in New Zealand; they adopted wholesale the extremes of genteel opinion in England. Their success here convinced them that these opinions were sound. Women played a vital part in pioneering (especially in farming) while remaining at home. Although many had great capabilities and strength of character they were still convinced that work outside the home was immoral and unsatisfying for a woman. Philanthropy being the only respectable woman's occupation, independent women at this time tended to choose this kind of work (e.g. medicine), as in England. It's not surprising we got the vote earlier - no-one expected us to really use it.

Despite the pre-war enthusiasm of the suffragists, the climate after the first world war produced the same deadening effect on the struggle as did the frivolity that followed the Restoration of Charles II in England. It was the daughters and grand-daughters of the war women who first took advantage of improved training and education for women. The second world war produced a repetition of the pattern. Our mothers' basic cares were for a secure, comfortable family life and the proper care of children. In them one sees a reflection of the Victorian woman gazing with horror at the misery of working-class women. Who are still working for half the men's wages.

Continued over...



...editorial (continued)

If our generation is a 'new wave', we have a duty to remember that history tends to repeat itself. Even without any great social upheaval to push us back into a comfortable shell, we could still end up being persuaded that having a man's love and having fun with our kids are incompatible with a working life outside the home.

There is still a struggle ahead - if we forget that, society as a whole will be the loser.

Cheryl Hingley

## letters

Ohakune

Dear Broadsheet,  
I have just received my 1st copy of Broadsheet and I love it! I have heard it talked about a lot but have only just caught up with it. You would be amazed (no, you probably wouldn't be) at the support you have in a small country area like this - although there are no half measures - women either decry vehemently every mention of the great threatening liberation, or embrace it and get through their worst days by discussing it and throwing the ideas around. Women in the country, especially farmers wives, have a very difficult time being anything other than a cook and handyman - it is a totally different role from any of those in town.

Peggy Frew

Dear Broadsheet,  
Your recent review of Kedgley and Cederman's Sexist Society indicated that apart from the credited articles, the remainder were interviews. This is a misrepresentation, at least in one case; unfortunately the editors saw fit to imply in the book's introduction that the uncredited articles were interviews. The Dunedin Collective for Women received a letter from the editors requesting articles on certain topics. My article was accepted and I was duly paid for it. I received a letter apologising for the fact that my name, along with others, had been left out by the publisher. I accepted this without further thought, because I believed, mistakenly I now realise, that the book was to be a collective effort of the Auckland W.L.M. I feel that the editors could have credited feminist articles in a general way in their introduction, and I would like to know why they did not do this, and why they have not, to my knowledge, rectified the mistake.

Diana Strang. (Dunedin)

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Cover photo by Ken Rea.

Scene from Guerilla Theatre at the recent Women's Liberation seminar.

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# WANTED



Articles: Letters  
Illustrations  
CASES OF DISCRIMINATION  
AGAINST WOMEN  
broadsheet



# Occupation 'slushie'

or the seven most popular jobs for women



Girls at school might dream of becoming air hostesses, TV actresses, doctors and interior designers or they might not have any ambition at all. Whatever their dreams they are most likely to end up as clerical staff, shop assistants, machinists, factory workers, in one of the service industries like a laundry or hotel, or if they're intelligent and have the right qualifications, they're likely to become nurses and teachers. 83.2% of the female work force is involved in these seven categories of work.

There are now over a quarter of a million women in New Zealand who work full-time - put another way 35.9% of females work (92.5% of males).

Female work tends to be service work - whether waiting on tables or tending the sick. Females are almost universally employees, rather than employers or self-employed (only 5.4% of women in these last two categories as opposed to 17.2% of the male work force). Women tend to work in occupations which are predominantly female. Only two of the seven categories listed above have equal pay (nursing and teaching) and most are badly paid. The median income for females is 51.9% of the median income for males. 87% of females earn between \$2 and \$1799 per annum (32% of males).

BROADSHEET looks at the seven most popular jobs for women and talks to a woman employed in each of them. The views they express are their own and

are not necessarily representative of what other people in that job think. Some rates of pay may be slightly out of date as awards change frequently and the nurses rates are under review as we go to print. All figures quoted above are from the 1966 census.

## service industries

(Laundresses, kitchenhands, cleaners etc.) 13% of female labour force. Minimum adult award wages: kitchenhands, \$38.71; waitresses, \$27.83. Promotion opportunities practically nil.

"I worked as a 'slushie' in several private hospitals where my job was to dust, clean floors, clean basins and clean up the theatres after use. It was horrible work really, but the money was good so I had to stick at it. One of the worst jobs was cleaning up the 'highly infectious' wards. Once I had to clean up a room where the patient had a disease that made her skin fall off all the time. The room smelt and I had to vacuum up all the loose skin off the floor. Everybody treated the 'slushie' like shit - she was the lowest in the hospital hierarchy - even the nurse aids treated us like shit. The really good part of the job was talking to the patients as a lot were very lonely and used to tell us all their gripes about the doctors and nurses. Sometimes I found myself with patients dying or vomiting in the ward and no medical staff around and I'd have to dash about looking for them. Often they'd be on another floor having a cup of coffee. All the patients needed people desperately, but the staff treated them like diseases, not persons."

"Last year I worked cleaning a school every night. The job was meant to take from 3 - 5.30p.m., but as I'm a fast worker I usually finished about 4.15. The caretaker didn't mind and actually he was good to work with as he would do anything to make things easier for me. The Education Board paid me \$19 per week, but once when I was sick I got a male



friend to do it for me and he was paid \$23. After a couple of weeks they got in touch with me and said they would have to give me the sack if I didn't get back soon as they couldn't afford to keep paying the male rate."

## teachers

7.2% of female work force. Salaries: Primary teachers - 1st year teaching, without U.E., \$3021; 7th year teaching, \$5028. Secondary teachers - 1st year teaching, with no degree, \$3379; 5th year teaching with master's degree, \$6956. Many PRs (Positions of Responsibility) available at higher salaries. Equal pay. Promotion opportunities good in single sex schools. There are no female head teachers of secondary schools in the Auckland area.

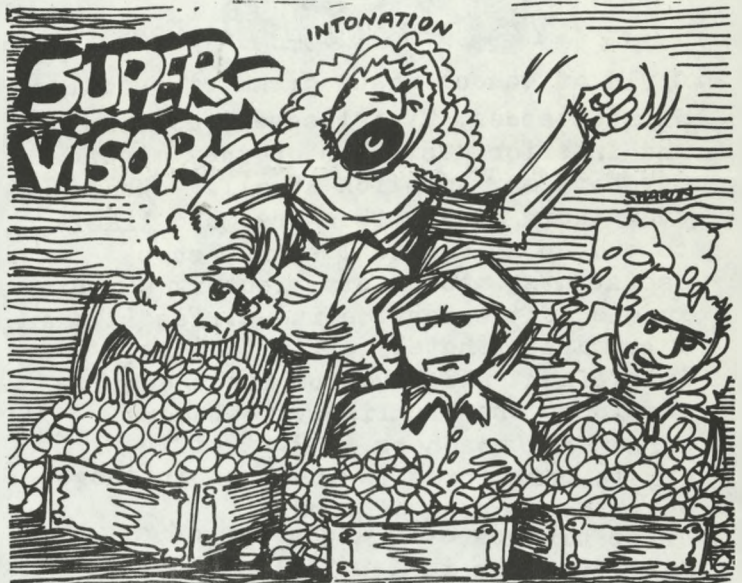
"I've been teaching since 1961 except for a few months off for each of my three babies. It's good pay, so I'm able to have domestic help, and the hours and holidays couldn't be better. Teaching English is increasingly exciting with new methods and approaches, although it's sometimes difficult to do the things you want to do and stick to a timetable of forty-five minute periods. The petty jealousies and ruthless tactics that sometimes go on among the staff appals me, and I find it hard to tolerate farcical rules about uniforms, and the 'old school tie' traditions. The prospects of promotion are not too good for women - in my present school over half the staff are women, but the only PR is the Senior Woman. Many women don't employ help in the home, so they're doing two jobs. Therefore they don't seek promotion as this means more work. It's really their own fault as they can certainly afford help on their salaries. The highest position I can aspire to in my job is to be Senior Woman. I sometimes wonder if that is what I want, as often she just ends up a wonderfully paid char-lady, organising morning teas and checking up on the girls' socks."

## factory workers

8.7% of female labour force. Award wages: around \$42 per week compared with \$54 for men. Promotion opportunities very limited.

"After I left my husband I went housekeeping for a couple with three children, but she was always criticising everything I did and trying to pay me less than I was meant to get. Her husband bailed me up in the bathroom one night and said "Come one, what about it." So I had to leave. I went straight to the Labour Dept and accepted the first job they offered as I

was desperate for money to support me and Tim. The job was in a big bakery run by two Dutch brothers - all it made was ginger kisses. There was a terrific turnover of girls as they were always telling us we didn't work hard enough, and the pay was lousy. We had to fill the biscuits with cream and pack them. We were always burning our hands on the hot trays as they came out of the rotating ovens. They couldn't bear you to stand still for a moment. If we had a few minutes before the next tray came out we had to make the boxes the biscuits were packed in. We had to sweep and clean the factory and on Fridays we had to mop the floors. After I had been there a while they employed an elderly woman as a supervisor. She was just there to harass the girls. She would poke us in the back and tell us to work harder. She used to whisper to the bosses the girls' personal secrets which she overheard - she guessed one girl was pregnant because she had to go to the toilet a lot. They gave her the sack when she admitted she was."



## shop assistants

10.5% of female work force. Award wages: age 15, \$20.15 (males, \$23.75); age 21 and over, after four years service, \$37.00 (males, \$53.50). Promotion opportunities limited - women do not usually get further than heads of their department.

"Most of the women working in the supermarket with me were middle-aged and even though some of them had been there for ages, they were still just working on the check-outs, which was just like being part of a machine. You didn't have to think, just tot up the groceries as they went past. The bosses and departmental managers were all men, but we women had very little contact with them. As long as things were running smoothly, they left us alone to get on with the job."



It was very hard to get to know the other women as they had mostly been there a long time and were very cliquey - they used to talk about their husbands and illnesses all the time. The lunch break was only half an hour, so you only really had time to eat your lunch, not to get to know other people. Looking back, the things I remember most were the incredible boredom coupled with tired, tired legs. It was a physically exhausting job as you were always standing."

## **machinists**

9.7% of female work force. Award wages: age 20, first six months, \$29.70; after two years, \$36.50. Minimum male rate, \$54.75. Promotion opportunities limited.

"I've worked as a machinist in various different factories for many years. The pay is usually good and the working conditions vary from lousy to reasonable. Some firms pay you on a piecework basis, others give you a straight wage, and some have recently introduced bonus systems. Not many men would put up with piecework, as it leads to competition between workers, but women don't seem to care about this. If there is a surplus of machinists, employers can be quite ruthless. At one firm we all got the sack on Christmas Eve and were re-employed in January, so we didn't get any holiday pay. This happened several years in a row. But at the moment there is a shortage, so this sort of thing isn't happening. The only promotion available is to become a forelady and this makes you very unpopular - you've become one of them. You can never progress from being a machinist to being a designer. Machining is very boring, as you don't sew whole garments, just the one piece over and over again."

## **clerical workers**

29% of the female labour force.

Award wages: age 15, \$21.42, (males, 23.36); age 21, with four years service, \$51.90, (males, \$64.88).

A number of jobs are advertised at \$55 - \$65, and a really good secretary can earn \$80.

"I have been doing office work since I left school at fifteen. My parents and I thought it was a really good job, but I've never stayed in a job for more than a year as it's so boring. I worked in a typing pool once where all we had to do was fill in forms all day. One girl had been there fourteen years. The only thing that kept us sane was each other's company - we chatted all day about diets and swapped recipes. But worse than that is working as a dictaphone

typist, as you spend all day with ear-phones on, just mindlessly typing. The most sought-after job is as a secretary. You just look after one man - make his coffee, take clients in to him, lie for him on the phone when he's made a mess of something. You have to look good to be a secretary, and often they don't even ask for references when you're applying for a job if you look right. In one big firm we were sent on courses and taught how to dress nicely and how to 'reflect our boss' by looking nice. As soon as I can afford to, I want to train for a more interesting job."

## **nurses**

6.3% of female work force. Salary 1st year, \$1908; 4th year, \$3169; 6th year, \$4068. Equal pay. Promotion opportunities good as no opposition. But a matron of a large hospital employing hundreds of nurses gets only \$7159.

"After eight years nursing I am now a staff sister and earn over four and a half thousand a year. I am about as qualified as you can be in nursing, but from here on promotion will depend on years of practice rather than qualifications. I like my work because I feel it utilizes the whole range of human activities - a nurse gives physical and emotional service to the patients and intellectual demands are made of her as well. I would be completely happy with nursing if it was a bit more creative and dynamic. There is little room for nurses to be inventive - we train nurses to satisfy the needs of the hospital where they are. It's very hard to get new ideas across because change is feared. For example, we give information to the nurses in their training on how to cope with the patient's psychological and social needs but we don't teach them how to find out those needs. It's difficult to get a 17 year old nurse to help an 80 year old man die unless you've taught her the skills. The atmosphere in nursing would be improved if there were more male nurses. At the moment it's difficult for them because they're considered a bit queer. Female nurses tend to deny there's a problem till it's starting to get out of hand. And staff sisters are mostly spinsters whose work is their whole life and want things run their way. Accommodation is good but the nurses' home is pretty dead. The registered staff and nurses are kept separate with their own sitting rooms, phones etc. And we aren't allowed men in our rooms, only in the lounge".

Sandra Coney, Hilary Haines



# dear ms jelicich ...

**A Feminist's Reply to Ms Jelicich's speech in Parliament Feb 20  
'Just as women demand recognition for equal rights, so they too must be prepared to shoulder responsibilities of government and become the companion of man.'**

Congratulations to Mrs Jelicich for her Opening the Address-in-Reply Debate in Parliament on Feb. 20. For the first time in New Zealand parliamentary history a woman opened the debate. To quote the Otago Daily Times, "wearing an autumn toned dinner dress, she ranged over a number of subjects, both local issues and social welfare questions, but placed most emphasis in her address to equality for women and measures to ensure them equality both at home and in employment". To quote Mrs Jelicich, "Equal opportunity for women is as important as equal pay or remuneration" but, she added, "Just as women demand recognition for equal rights so they too must be prepared to shoulder responsibilities of Government and become the companion of man" Of course we want equal pay and opportunity and as soon as possible, but once we gain it, Mrs Jelicich of Hamilton West - why do we have to shoulder the responsibilities of government and become the companion of man? Why?

I won't. I will not go on helping him make his horrible masculine world, while he goes on feeding from my emotional and feminine strength. I will not lend myself out to him and let him build his world on me anymore. Being his secretary, his nurse, his teacher, his office girl, his housewife sitting at home minding his children, warming his slippers for him to slip into his cosy warm womb at night after his hard day at work in his world. His work of building this mad, inhuman, masculine world of ours. Whether he sits in his office - executive or clerk; stands in his factory - foreman or worker; always a cog in the bureaucratic society, a cog in the wheel, no self-fulfilling, creating job where he sees the end results - oh no - just helping to make the money go round, the poor get poorer, the rich get richer, helping us all to consume more and more to pollute more and more, compete more and more. Helping to perpetuate the rotten male morality - it's wrong to kill and right to war, it's wrong to co-operate and right to compete, it's wrong for kids to ask questions and right to hit them: blacks are an inferior race, but one of my good cob

bers is a Maori; women are pieces of fluff/bitches, but I love my wife and daughters.

Ah - but with Equal Pay and Opportunity - I a woman can now go out and be a companion to man. I too, can help make our world run. And maybe we women with our softer touch can help change and reform our ways of life, make things better for our kids. This is what the National Organisation for Women (N.O.W.) and and Labour Party Women believe and work for. Women's Liberation doesn't believe it. We look further and deeper than helping our men with reform. Of course we believe Equal Pay and Opportunity will help stop the exploitation of women, but it won't stop our oppression. If we submit to being men's companions, and help them shoulder their responsibilities, we won't be changing anything. Side by side we will go on and create their Brave New World.

Because the men would still be boss; and they would be boss because they would still be feeding from our emotional strength. Men are parasites, they bolster their own egos, they act in this world, only because they can feed off the love and spiritual strength their women give them. Woman - the Earth Mother, the Love Goddess, Venus de Milo, Mona Lisa, the Womb, the Hand that Rocks the Cradle, the Housewife who keeps his home fires burning, brings up his children, gives all of herself to other people, particularly her man - so the man can go outside the Mother, the Home, the emotional strength of the Woman - and make the world, and run our - their society. And because men run it by themselves and feed from the Other's, the Second Sex's love - they run it in a masculine way, a shallow, narrow, strong way, where right is not wrong and black and white run havoc because there are no shades of grey, and yes can never mean no. And you're good or bad.

I'M not going to be his helpmate any longer, his companion any more. My emotions are my own, not for other people, I'm not going to lend him my kind of strength any more - if he's so strong, let him stand by himself. My emotions are going to be my politics and lead me into a different kind of world. But first, I have to find them, and with other women work



out our private self discoveries. And when I've discovered my emotions and my feelings, I'll build my intellect on them, and my politics from what comes from that. A blending of feminine/masculine, active/passive, doing/being, love/strength. But first I begin with my female feelings, my newborn feminism. And the men won't like that. What they do like, is the reformists whom they choose to call Women's Liberationists - the Kedgleys and co. Why, Mrs Jelichich even made front-page news, a sure sign of establishment approval, when you get into the media. Men approve of the reformist women - the companions - because they will help them bolster up their selves still, help them continue their games of self deception and delusions of grandeur and all their jolly, boyish games that are destroying humankind and our Earth too. And they don't like - they hate - Women's Liberationists and feminists. They don't like us because we say Sisterhood is Powerful. We are not giving ourselves to them anymore, we're finding our own selves, and through and with other women, not through men anymore. We are examining our oppression and sharing our intimate knowledge of it with our sisters. We are trying to understand our emotions, trying to acknowledge ourselves, and then trying to translate our feelings and our self-knowledge into action with others - into politics in short. And men hate and fear us for that. Because it threatens them so closely. If they began to do the same, they would see the femininity inside themselves. They would also see how they are oppressors in all their relationships with women, even with the women they love. They would see that there's no such thing as that much-vaunted Men's Liberation. They're not oppressed - it's their world. God is a him, the courts are him, the police and armies are him, the gaols are full of him and run by him. Our pot-bellied pubescent pricks of politicians forever pulling themselves off in public are him. (It's bad poetry, but so are they.)

Oh women - we can't become companions to Him! Let him find himself, let him consciousness-raise like us. Underneath all his politics, his fascism, marxism, law and order-ism, his rugby, racing and beer, his pre-occupation with his cock and his bit of the old in-out in-out - underneath all that there still are glimmerings of - oh dreadful sissy word - love. After all, he was brought up, reared and loved by us, his mother. Now let him, with his own sex, like we are with ours, start loving his friends, touching them (oh but what a terribly taboo thing to do), start relating to them, talking, real talking to them, feeling them. But my faith in men and mankind is no not very great. Women's Liberation is going to be - it is being - sat on very heavily by our masculine men. We're going to be killed and oppressed. They will fight us to the bitter end. The ruling class has never given up its power without a struggle, and this class of rulers isn't just an economic class. It's a lot deeper than that. They stand to win so much if they lose their present powers. We all do. But they can't and won't see that. Women's Liberation ultimately means People's Liberation, and self-knowledge can only need to social good. To win we shall have to fight and how shall we reconcile our feelings with the violence that it will take to win? That is another question, and all I say now is it will have to be discussed, because there will be violence; because the whole power structure we are battling against begins very, very much at home, in ourselves, in our families. And when something is that deep, it takes a great amount of emotional strength to fight it, for both the oppressor and the oppressed. Men, please stop fearing the femininity inside yourselves. Why don't you/can't you unlock it? Women, don't become companions to men, don't shoulder their responsibilities. You're your own responsibility. Find yourself, Find your sisters, and Fight.

Fern.





# seminar report

The seminar held on March 3 in the MacLaurin Hall began diffidently and was eventually a complete success.

Posters and publicity had announced variously that things would begin at 9.30, 10 and 10.30. After some nail-biting and the arrival of about 12 people proceedings began at 10.30. People generally arrived for the next half hour or so until there were about 80 people.

Sandra Fraser's opening speech gave an exposition of Women's Liberation aims, history and future plans. As well as being informative it was amusing. She quoted a "man of the New Left" as saying that, come the revolution, we would all have "free clothes, free houses, free cars and free women."

After Sandra's speech other associated groups said their various pieces: Deirdre Milne for the National Organisation for Women was informative; the Women for Equality speaker was a little difficult to hear as was the speaker for the University Women's Liberation group; Cathy Carroll for the Abortion Action Committee was the first of this group to get rousing applause; the speaker for Knowhow, John Coster, was keen to find new helpers for the organisation.

Cherry Raymond spoke about women in the media wittily, but not flippantly, and was well received. She also pointed out that even since she has "made it", if not more so, she has had a lot of opposition from men she works with, who want to know "why the bloody hell should anyone be interested in what you have to say". She said that women have been very critical too, and claimed that a big hurdle that has to be got over is women's lack of support for women. Questions asked of Cherry and the various groups brought out the fact that women are still very much inhibited about "making goats of themselves". Of the three of four men at the meeting at that time, three put questions; of the seventy-odd women only a couple plucked up the nerve to ask questions of the speakers. This prompted Sandra Fraser to make the point that here was one reason why the university group banned men from their meetings; women were inhibited by their presence. The men have been brought up to have the confidence, not so us.

After lunch a guerilla theatre group gave a graphic portrayal of the various roles women play in our society, then the panel "Insight" talked about special ways in which women were discriminated against.

Sandra Coney told us we were all to a greater or lesser extent housewives, whether we worked or not, and our working mother, Carol White, was honest about the fact that she has, to a certain extent, got it made by virtue of her job, her salary and her housekeeper. Jocelyn Hewin warned university students to choose their courses wisely with a view to jobs, lest they wind up well qualified to do nothing.

Next, Sharon Alston attacked "straight liberals" for offering at best condescension and sympathy to female homosexuals and at worst avoiding them. She pointed out that civility won't be an invitation to an attack in the ladies' loo and that what Gay Liberation was interested in were human rights and not mere tolerance.

Sharon was followed by Linda Kirkwood who spoke about the work of Nga Tamatoa, and then Brigid Barrer, a clinical psychologist, who spoke about the most common mental illnesses in women.

Deirdre Milne wound up by warning us to beware of cutting off any groups whose views were not identical to our own, and to say things simply rather than in a "feminese" way. "Sometimes oppression is a blanket word which gives you an excuse to close your mind when you open your mouth."

Linda Koesterer closed the day, but not before Sharon Alston had come back to endorse what Deirdre had said about not cutting ourselves from "ordinary i.e. non-academic, working-class women" and not before a few more questions had been put.

General feeling was that the whole day had been stimulating and warm and even if there were not a lot of new people, it had helped us all a lot. Even the converted need support, especially from each other.

Ann Lloyd



# kicking against the pricks

More in the continuing saga of the prejudiced press:

In the Sunday Herald of February 18 an article by Jenny Lynch on the role of women in the police force pandered to the notion that women (even those who want to be police-women) are sweet vulnerable little things who must be protected from anything unpleasant and nasty. Head of the Auckland central division of the CIB said there are many duties which could not and should not be handled by women.

"Some criminals are pretty hardened and we wouldn't want to expose women to this sort of thing..." Some women are married to these men, Det.

Super Cook! "We also try to avoid having women strip dead bodies, go to post mortems..." Shades of Whakatu and oh! will some gallant man go and rescue all those poor sweet nurses or at least give them a whiff of smelling salts so they can carry on for god's sake.

Detective Norah Crawford of the CIB fraud squad backed him up (I mean, men do know what's best for us).

"I still like to think that we're a wee bit feminine, that we can't do it all". Things she thought we couldn't do :

Shop and housebreaks (why on earth not), Car Conversions.

About the latter, Jenny Lynch wrote "imagine a woman conducting a high speed chase!" The result of this oppressively protective attitude is that no woman in NZ has risen above the rank of Detective Sergeant.

More and more :

Jack Leigh in the Auckland Star, Feb. 17 under a heading "Minister as Salesman of New Zealand" attempted a lyrical description of Whetu Tirikatene-Sullivan: "She is a spiritual sort of person whose dark eyes brim with warmth and sincerity, who seems to have a near mystical feeling for handicrafts etc., etc." Splendid qualities in a woman you may think, but hardly essential to one of Cabinet rank."

Well, apart from the fact that I would have thought "sincerity" was a welcome attribute in any politician, I have never seen masculine traits (aggressiveness, ego-tripping, lust for power) as useful qualities in any government. We've seen the results for a long time - wars, neglect of the helpless in our society, idiotic carryings-on in the House.

Sir Dove-Meyer Robinson is reported as having said on Alan Whicker's programme on New Zealand women that they were slaves to their houses. How much do you pay a slave? Sir D.-M. himself was advertising (anonymously) last month for a housekeeper for him and his daughter. Pay was \$20 a week plus board, which is worth in total \$35 a six or seven day week.



At the seminar at Auckland University most of the males present indignantly questioned their exclusion from the University Women's Liberation meetings. The reaction of many of the women there underlined nicely why the University groups decision might be an eminently sound one. Desperate attempts were made to pacify the men (Do not anger Thy Lord and Master) and to disassociate the other integrated groups from the University group (We're not like those nasty University women. We want you to work with us to reach our goals. Hand in hand with you we will walk into a sunlit land where all men will be equal. Violins sob off-stage). At the suggestion that we Women's Liberationists hated men you could almost hear the shocked "NO'S" (We love you, we love you brother. And we'll do anything to prove to you that we do. Like wash your socks, lick your feet, warm your bed). Why do we have to feel we must pander to their injured feelings. For years men have been excluding women from a large proportion of their activities - it won't hurt them to get a taste of how it feels. Or perhaps as some sensible person suggested we could form "Gentlemen's Auxiliaries".

Sandra Coney



# feminist's diary

## February

In the American Supreme Court nine Justices voted 7-2 in favour of abortion being available to all women in the first six months of pregnancy. This ruling resulted from the action of two nameless women who having been refused abortions went to court to attack the state statutes that frustrated them. All states in America will have to change their laws in accordance with the rulings which state - in the first three months the abortion decision is left to the "medical judgement of the pregnant woman's attending physician". In the second trimester hospitalisation may be required. Explicit in the ruling is the belief that a fetus is not a person under the Constitution and thus has no legal right to life. While action was prompt from pro-abortionists who promised to open new clinics and expand existing ones, hospitals were inundated with calls from women wanting abortions. Abortion foes are mustering forces to campaign for a constitutional amendment and are urging doctors (who are not compelled to oblige any woman who requests an abortion) to refuse to perform the operation.

February 14. NOW, supported by other women's liberationists, picketed the NZBC in Durham Lane, Auckland after a newspaper announcement that women were not suitable for jobs as news-readers as their voices lacked the "authority" that male voices convey.

February 20. Ms Dorothy Jellicich (Govt - Hamilton West) became the first woman to move the Address - in - Reply at the opening of Parliament. She called for the early introduction of equal pay, and the extension of New Zealand's anti-discrimination laws to cover sex as well as race.

March 6. At a Special General Meeting at Auckland University, students voted in favour of implementing Equal Pay in the Cafeteria. While this means an increase of a few dollars in every student's StudAss fees, it was good to see students putting their money behind their principles.

March 7. United Fire Brigades' Association conference at Hamilton turned down a proposal that women be admitted to fire brigades in appropriate cases. The call came from Brunner, where women answer

fire calls and get the engines ready for the men while they come up from the coal mines.

March 8. International Women's Day was commemorated quietly in Auckland. A group met in Albert Park while the University WL group organised an abortion seminar and then marched to picket the Supreme Court.

In Britain the House of Commons gave an unopposed second reading to a bill which will make it illegal to discriminate against a person on the grounds of sex. A board will be set up, similar to the Race Relations Board, which will investigate any cases of sex discrimination.

## review

Report on a Survey on Women's Opinions on Abortion and Contraception in Dunedin, by Margaret Lloyd-Thomas; published by Dunedin Collective for Women, Box 446, Dunedin, 35c.

This survey was made by a few concerned women in Dunedin in an attempt to find out what women really think about the abortion laws. Their concern partly arose from the recent estimate that there are 6500 illegal abortions performed each year in New Zealand.

A random selection of 151 women were interviewed, who represented the different age, marital status and occupational groups in Dunedin. The questions asked included four on abortion and three on contraception. More specifically: who should be responsible for the decision to terminate a pregnancy, what should be the legal grounds for an abortion, should the abortion laws be changed and in what way; should contraceptive advice and materials be more easily available, and should contraceptive education be given in schools.

The results were in line with other surveys conducted in New Zealand. Perhaps the most interesting question was on whether the present law on abortion should be changed. In reply to this 70.2% of the total sample said that it should be changed so as to make it less difficult to obtain an abortion; 2% stated that it should be changed to make abortion more difficult than at present. A further 2% said it should be changed but did not know in what way. 18.5% said it should not be changed, and 7.3% replied "Don't know".

The Dunedin Collective is to be congratulated on sponsoring this survey as there is a great need for convincing information in this area. Anyone interested in this subject would do well to purchase a copy, available from the above address. Jenny Mackintosh.



# **broadsheet report**

## **Abortion Action**

By challenging the Abortion laws we are directly challenging the right of the government to control women. This is why we must launch a powerful, national women's fight for the repeal of all abortion laws. The government is certainly not going to just grant women this concession. The Minister of Justice, Martyn Finlay, stated on December 26 last year that "he would not be averse" to Private Member's Bills recommending liberalisation of the abortion laws, though the party itself would not take a stand.

The demand for repeal of the abortion laws has met more opposition from all quarters than any other single Women's Liberation demand. Religious people, politicians, doctors, anti-abortion organisations and individuals have concentrated a fierce attack on the abortion movement. We can only counter this attack by building the support for the repeal of the abortion laws into massive proportions.

The women's movement must fight against any association of population control measures with the struggle for the right for abortion, because these measures are against the interests of women. We do not want anyone deciding for us either to have children or not to have them. We want to decide. Hence the demand of women's movement in the US for "no forced sterilisation".

We must also be wary of reform laws which include various restrictions on the right of women to abortion. These restrictions are often masked as "protections" for women but they all have the purpose of limiting the woman's right to decide whether or not she wants an abortion.

Women throughout New Zealand will be marching for the Repeal of the Abortion Laws on April 13. The Abortion movement will not remain hidden or invisible. We will show our strength in numbers and unity. We are demanding the right to control our lives! -

### **MARCH on APRIL 13**

Meet 7 p.m. University Quad (social afterwards)

Cathy J. Carroll

Sec. Abortion Action Committee,

Meets Thursdays 7.30 p.m.  
Women's Common Room,  
University.

## **Dunedin**

In the year since its formation, the Dunedin Collective for Women has gained members either by personal contact or from gatherings we have addressed. This has enabled us to get to know one another before the next intake of new members, and we keep in close touch even as we grow.

So our 11 February trip to Invercargill (120 miles south) was an experiment. We took 12 women, books, magazines, our Newssheet, our Introduction to Womens Liberation, our recent survey on attitudes to abortion in Dunedin (35c, Box 446, Dunedin), buttons, posters, shirts, and five short prepared talks: introduction, sexual stereotyping, child care, abortion, unmarried mothers, women at work.

The turnout was heartening - 60 women on a wet Saturday afternoon. Even more heartening was their response: they participated eagerly in the discussion that followed every talk, contributing fully as much as we did.

But the main issue of the day was abortion, simply because the situation in Southland is so bad. There the Hospital Board has set up a -man board before whom the woman must publicly plead her case. And one of these men at least is avowedly anti-abortion.

We were deeply impressed by the humanity and thoughtfulness of the women who spoke, by their factual accounts of the misery and distress caused by the board, by their anger that Southland doctors were failing to take the responsibility for themselves. In Southland, even more clearly than in other centres, abortion is a question of social justice: those who can afford it leave the province, or the country.

A Women's Liberation group is being formed, C/- Pat Roldick, 42 Albert Street, Invercargill. We grieve that the Dunedin Collective will no longer be the southernmost W.L.M. group in the world, but we welcome a new group in an area where it is sorely needed.

Jocelyn Harris

Dunedin Collective for Women,  
P.O. Box 446.

## **Women for Equality**

The frantic weeks before the Building Centre Display are over and Women for Equality is now taking a critical look at itself. As a result, we are now having two consciousness-raising groups meeting weekly, and a fortnightly general meeting - where, apart from general business we discuss an article or book that someone has read and reports on.



If anyone is interested, come along. The meetings start at 7.30 at the Unitarian Church in Ponsonby Rd. We'll be starting another consciousness-raising group soon. Ring 769-560 or come to our fortnightly meeting.

**Auckland Women's Liberation meets weekly at Flat 1, 25a Princes St, at 7.30 p.m. Tuesdays. For further information ring Rosemary, 689-494.**

## coming events

A black and white cartoon illustration of a woman with a star on her headband, looking surprised. A speech bubble next to her says "BUY BROADSHEET".

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Commencing month

I could sell extra copies of broadsheet

How many?

"Women are on the move" throughout this country. From Auckland to Dunedin, women's and feminists groups are mushrooming and activities are taking place. Yet, one would not know this from reading the Auckland dailies. You are probably aware of the distortions and inadequacies of these papers, especially when it comes to women's liberation news and reports.

Are you interested? If so, you can have a subscription for only one dollar for 20 issues.

Send to: P.O. Box 6176, Auckland.

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# A Fortnightly Socialist Paper

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32 year old American woman living in semi-isolated spot seeks "pen-pals" of either sex who are pro-women's liberation and would like to correspond on W.L. subject or similar.

WITH : P.O. Box 9, Tokoroa.

Women for Equality is planning on compiling a book of Women's Liberation poetry, articles, stories, photos, art etc. Anyone interested in helping or contributing ring 769-560 or write to Bronwyn, 8 Winn Rd, Freemans Bay.